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HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. II. 7.

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REMARKS ON THE BOOK OF MORMON.

BY ELDER WILLIAM GIBSON.

(Continued from our last.)

I shall next proceed, according to promise, to shew its harmony with the scriptures.

The greatest portion of the book is taken up with recording the history of a people, who are said to be a part of the seed of Abraham and descendants of Joseph. Do the prophecies contained in the Bible lead us to expect that the descendants of Joseph should ever go to America, become a great people, and receive revelations for themselves? We shall see; and in this investigation let the reader endeavour to throw aside prejudice, and give the same amount of credence to the prophecies on this subject as is given to those concerning the first coming of the Messiah.

I shall commence with the 49th chapter of Genesis, 1st verse, "And Jacob called unto his sons and said, gather yourselves together, that I may tell you that which shall befall you in the *last days*." Then, speaking of Joseph and his seed in the 26th verse, he says, "the blessings of thy father (Jacob) have prevailed above the blessings of my progenitors (Abraham and Isaac) *unto the utmost bounds of the everlasting hills*: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." What, then, I ask, was the blessing that Abraham conferred on Isaac, and Isaac conferred on Jacob? it was the land of Canaan for an everlasting inheritance. If, then, Joseph's blessing exceeded theirs so far that his inheritance should extend to the *utmost bounds of the everlasting hills*, and that according to the common sense must mean those most distant from the land of Canaan, would any of our wise men tell me where that inheritance can be if not in America? for there alone can we find the utmost bounds of the everlasting hills from the land of Canaan, or inheritance of his brethren; and as we could not reasonably expect that Joseph's seed would inherit all the land between the land of Canaan and the utmost bounds of the everlasting hills, we must expect, if the Bible be true, that the utmost bounds of the everlasting hills (from the inheritance of their brethren), Joseph's seed should have for an inheritance peculiar to themselves.

I will next compare this with the blessing which Jacob gave the sons of Joseph, recorded in the 48th chapter of Genesis, from the 15th verse to the 20th. In the 15th verse he says, "let them grow into a multitude in the midst of the earth;" and in the 19th verse, speaking of the younger son, Ephraim, he says, "his seed shall become a *multitude of nations*." Now, then, comes the question, did the portion of them who remained with their brethren in the land of Canaan become a

multitude of nations there? The answer is, no; then we must look from there to the utmost bounds of the everlasting hills, and if we do not find them as a multitude of nations there, then old Jacob was a false prophet. Let us then look to America, and what do we find; there we find a multitude of nations, having different languages, laws, governments, territories, and yet all evidently springing from one common stock. If we take this in connexion with Jacob's blessing, we must come to the conclusion, if we believe the Bible to be the word of God, that they are the seed of Joseph.

I will next quote a few prophecies referring to where the seed of Joseph are to be found, when their brethren are gathered back to receive their inheritance in the land of Canaan. Zechariah, in the 10th chapter of his prophecy, from the 7th to the 11th verse, speaking of Ephraim, says, verse 9, "I will sow them among the people, and they shall remember me in *far* countries;" and in verse 10, he speaks of bringing another portion of them from Egypt and Assyria, to Gilead and Lebanon, for Ephraim was to have an inheritance with his brethren in the land of Canaan, besides that promised at the utmost bounds of the everlasting hills. The question then is, where are these far countries to be found, where the descendants of Ephraim are to remember the Lord, when their brethren are brought back from Egypt and Assyria; shall we search east, west, north or south for them? Hosea will tell us.—See Hosea chapter 11th, from the 9th verse; there, speaking of Ephraim, he says, verse 10, when He (the Lord) shall roar, then the children shall tremble from the west; and in the 11th verse he speaks, like Zechariah, of another portion of them in Egypt and Assyria.

We have now found that a part of the seed of Joseph are in the west (that is, of course, west from Canaan), but then the next question is, how far west? Zechariah says it is a far country, and it would indeed be a far country if it be at the utmost bounds of the everlasting hills from the land of Canaan: but Zephaniah throws still more light on this subject, for in his 3rd chapter and 10th verse, he says, "*from beyond the rivers of Ethiopia* my suppliants, the, daughter of my dispersed, shall bring mine offering;" if, then, they were to be beyond the rivers of Ethiopia, how far did what was called Ethiopia in ancient days extend; for answer I will give an extract from the *Edinburgh Evening Courant*, of October 16, 1848. In an article there on the late discoveries in America, the writer remarks—"Egypt, though strictly speaking an African power, yet her sway extended both in Africa and Asia, and above all was (in the African portion) comprehended in what was called the land of Cush or Ethiopia, in its early and most extended sense, including both Arabia and Africa from the Red Sea to the banks of the Nile throughout its course." If then, Ethiopia in its ancient sense included both Arabia and Africa, and a part of the dispersed seed of Abraham are in the latter days to bring an offering to the Lord from beyond its rivers, which in the western part run into the Atlantic ocean, it must be from some place beyond that continent that this offering is to be brought, or it could never be beyond the rivers of Ethiopia; then look at your maps, my friends, and see if this could be fulfilled any where but in America.

Isaiah, in his prophecies, makes it still more plain by giving us the very form of this land beyond the rivers of Ethiopia, from which an offering is to be brought to the Lord of Hosts in the last days.—See Isaiah xviii. In the 7th verse he speaks of an offering to be brought to the Lord, and in the 1st verse he gives us a description of the land from whence it is to be brought. He says, "Woe (or as some old translations have it, "Ho") to the land *shadowing with wings*, which is beyond the rivers of Ethiopia." Now, friends, spread out the map of America before you, and see if you could give a better description of its form than the land with wings, or in the form of wings. Let us see now what these few passages have proven. First, Zechariah says, a part of the seed of Ephraim are in far countries, where they are yet to remember the Lord. Hosea tells us these countries are in the west. Zephaniah tells us how far west, viz., beyond the rivers of Ethiopia; and Isaiah tells us that the land beyond the rivers of Ethiopia is a land with wings.

Now, will all this apply to America? Let us see. First, it can with the strictest propriety be called a *far* country from Canaan: second, it is in the west from it: third, it is beyond the rivers of Ethiopia: and fourth, it is a land in the form of

wings; and I may add, it can also with strict propriety be said that there the utmost bounds of the everlasting hills are found, taking Canaan as the starting point. Now, if that is not the land where Ephraim's seed is to be found in the latter days, then let some of my wise friends find me (if they can) another land that will answer in all things the description given by the prophets I have quoted, and if you cannot, then look to find the descendants of Joseph there, or deny your bible.

I will next refer to some prophecies to prove that Ephraim was to have a revelation for himself, apart from the bible, which is the record of Judah. Hosea viii, 9,—“For they are gone up to Assyria, a wild ass alone by himself: Ephraim hath hired lovers.” On reading this verse it will be evident to every candid mind that the first clause of this verse ought to be the last clause of the eighth verse, as it could not be true that Ephraim was alone by himself if it referred to those who went to Assyria, for the ten tribes went there. But if a part of the tribe of Ephraim went to the land shadowing with wings, which is beyond the rivers of Ethiopia, even to the utmost bounds of the everlasting hills, then they indeed would be alone by themselves. But when Ephraim was to be alone by himself, would God leave him without revelation and continue to give revelation to Judah? No. Read the twelfth verse of the same chapter. There God says, “I have written to him (Ephraim) the great things of my law, but they were counted as a strange thing.” Ezekiel speaking of these two records, viz., that of Judah, (the bible,) which has come to us through them, and the one God gave to Ephraim (the Book of Mormon) when he was away from his brethren, and as a wild ass alone by himself, says, they shall become one in the hand of the Lord to give Israel a knowledge of their fathers, and assist in the great work of the gathering.—See Ezekiel xxxvii, from the 15th verse.

Isaiah also speaking of this event tells us something concerning the coming forth of one of these records in the 28th chapter of his prophecy. When speaking concerning Ephraim and Judah, in the beginning of the chapter, he predicts a curse on the inheritance of Ephraim for their transgressions; and in the 14th verse he does the same concerning Jerusalem, or the “city where David dwelt,” as it is called in the first verse of the 29th chapter. In the second verse we find two things spoken of: first Ariel, that the Lord said he would distress, and some other place that should be to Him as Ariel.

Now, as it would be contrary to the sense of the passage to say that Ariel would be as Ariel, or Jerusalem as Jerusalem, we must, therefore, conclude that he refers to the Valley of Ephraim, spoken of in the fourth verse of the 28th chapter as being cursed for the sin of Ephraim, as Jerusalem is said in the 14th verse to be cursed for the sin of Judah. If we say that the valley or inheritance of Ephraim shall be to the Lord as Jerusalem, then we can understand it, otherwise there is no meaning in the second verse of the 29th chapter. Taking this view of the passage, the third, fourth, fifth, and sixth verses evidently apply to the inheritance of Ephraim. Read the Book of Mormon where it gives an account of the destruction of that people, and see how exactly every word has been fulfilled. It can be said of them, but it cannot be so said of Judah, “that all these things, viz., thunder, earthquake, great noise, the flame of devouring fire, and tempest, came upon them in an INSTANT, SUDDENLY, and by these means the multitude of their terrible ones passed away like the chaff in a moment.”

Hear the account given in page 450 of the Book of Mormon, second European edition,—“And it came to pass in the thirty and fourth year, in the first month, in the fourth day of the month, there arose a great storm, such an one as never had been known in all the land. And there was also a great and terrible tempest; and there was terrible thunder, insomuch that it did shake the whole earth as if it was about to divide asunder; and there were exceeding sharp lightnings, such as never had been known in all the land. And the city of Zarahemla did take fire, and the city of Moroni did sink into the depths of the sea, and the inhabitants thereof were drowned; and the earth was carried up upon the city of Moronihah, that in the place of the city thereof, there became a great mountain; and there was a great and terrible destruction in the land southward. But behold, there was a more great and terrible destruction in the land northward, for behold the whole face of

the land was changed because of the tempest, and the whirlwinds, and the thunderings, and the lightnings, and the exceeding great quaking of the whole earth; and the highways were broken up, and the level roads were spoiled, and many smooth places became rough, and many great and notable cities were sunk, and many were burned, and many were shook till the buildings thereof had fallen to the earth and the inhabitants thereof were slain, and the places were left desolate. And there were some cities which remained, but the damage thereof was exceeding great, and there were many in them who were slain, and there were some who were carried away in the whirlwind, and whither they went no man knoweth, save they know that they were carried away. And thus the face of the whole earth became deformed because of the tempests, and the thunderings, and the lightnings, and the quaking of the earth. And behold, the rocks were rent in twain: they were broken up upon the face of the whole earth, insomuch that they were found in broken fragments, and in seams, and in cracks upon all the face of the land."

Have not Isaiah's words, then, been literally fulfilled on the inheritance of Ephraim? In the seventh verse of his 29th chapter, Isaiah begins to speak of the restoration of Israel. And Isaiah, like Ezekiel, speaks of some record or book that is to come forth to help to accomplish it.—See verse 18. Ezekiel speaks of two records, one of Ephraim and another of Judah. What book is here meant? the Bible or the Book of Mormon? Let us read the account given of its coming forth. In the eleventh verse we find that when this book comes forth it will be "as the words of a book that is sealed, which are delivered to one that is learned, saying to him, read this, I pray thee: and he (the learned man) says, I cannot, for it is sealed: and the book is delivered to one that is not learned, saying, read this, I pray thee: and he says, I am not learned." Is this the bible that is here spoken of? If so, what must we think of our learned parsons, who go to college to learn, in order to understand it? Why, this book was to be a sealed book, both to the learned and to the unlearned, when it did come forth: and to be so it must have been written in a language that was lost to the world when the book came forth; now this is not the case with the Bible, but with the Book of Mormon it is, therefore God had to do a marvellous work and a wonder, causing the wisdom of the wise to perish and the understanding of the prudent to be hid, by making known through the instrumentality of the unlearned, the contents of that book that would teach the descendants of Ephraim concerning their fathers, and by showing the gospel in its purity, make the meek to increase their joy in the Lord, and the poor among men to rejoice in the Holy One of Israel, and through obedience to the same, the power of God be made manifest, and the ancient blessings of the gospel be restored, so that the deaf should hear the words of the book, and the eyes of the blind see out of darkness.

(To be continued.)

RESTORATION OF THE GOSPEL.

BY ELDER J. D. ROSS.

When we speak of any thing being restored, it is evident that we believe that thing has been lost; now to persons that are unaccustomed to reflect seriously upon the nature and spirit of the religion of Christ, it certainly sounds very strange in their ears to hear the restoration of the gospel spoken of. From the traditions they have inherited from their forefathers, it appears to them the height of absurdity to speak of restoring what (they suppose) was never lost. By a careful perusal of the scriptures of the Old and New Testaments, we discover that different nations, who had been blessed with the light of the gospel, lost through their transgressions the glorious privileges it conferred upon the sons of men. Take, for example, the children of Israel, when their deliverance from Egyptian bondage was effected through the instrumentality of the prophet Moses, and were led to mount Horeb, where the statutes and judgments were delivered to them, by which they were to live. These statutes and judgments were the statutes and judgments of the gospel. The apostle Paul, in his epistle to the Hebrews, while speaking of the children of Israel

in the wilderness, says, "unto them as well as unto us was the gospel preached, but the word preached did not profit, not being mixed with faith in them that heard it." By their disobedience to the counsel, and instructions imparted from time to time by the "judges and counsellors" appointed over them by the directions of the spirit of God, they proved themselves unworthy of the glorious gospel law. At this period the light of heaven shone too bright for minds darkened by unbelief, therefore God placed them under an inferior law to that taught by their judges and counsellors; hence the language of the apostle, "the law was added because of transgression till the seed should come." Now if the law was added because of transgression, as we are positively informed it was, it was a curse to them, inasmuch as it dimmed the brilliant light of the gospel fulness that had been taught them at mount Horeb. Here, then, we find a people that were blessed and favoured of heaven above many nations, yet they lost the gospel, and were placed under a law, by the observance of which salvation could not be obtained; "by the deeds of the law no flesh could be justified." For a long period this darkness continued to hover over and around the Hebrew nation; but a bright day dawned upon the world, the fulness of the time had come, and God sent forth His Son made under the law, to redeem them that were under the law, that they might receive the adoption of sons. Under the former law they could only be received as servants, but now that the gospel was restored, they could be admitted through the law of adoption (the gospel law) as sons or heirs of God, and joint heirs with Christ. The apostles were sent among the Jews to apprise them of the privileges restored to them as a people; the seed having come, the kingdom was organised among them. When the Pharisees demanded of Christ a sign when the kingdom of God should come—he replied, "Ye shall not say lo here, or lo there, for behold the kingdom of God is within you" (or among you). Again, we find the Saviour using the following remarkable language, when the heads of the nation had rejected Him who was the chief corner stone—"the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Now if they did not have the kingdom among them, could not possibly be taken from them; the kingdom had only recently been restored, as a proof of this remember the message that John the Baptist, our Saviour himself, and the apostles delivered to that nation—they cried out "repent, for the kingdom of heaven is at hand." The kingdom had not come, but it was at hand; but after it had come, the Saviour was compelled to inform them that it would be taken from them, because they did not acknowledge the constituted authorities of the kingdom; perhaps they were grieved, because heaven did not see fit to consult their feelings upon the appointment of the king and his officers, together with the laws, ordinances, precepts and commandments of the gospel. If they were grieved (as it seems they were) they troubled themselves about what they had nothing whatever to do with; the consequence of their rebellion was the loss of the kingdom and the gospel law a second time.

The Gentiles who had been a long time wandering in midnight darkness, had the gospel introduced among them. In glancing at the life of the apostles, as recorded in the Acts, we read of Paul and Barnabas preaching in a certain city, and when the Jewish rulers contradicted and blasphemed, Paul and Barnabas waxed bold and said, "it was necessary that the word of God should first have been spoken to you, but seeing that you put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." One of the same apostles, says in one of his epistles, "the Jews were cut off because of their unbelief; they had eyes, but they saw not; ears, and they heard not, lest they should see with their eyes and hear with their ears, and be converted and I should heal them." Again were the Jews shut out from the light of heaven for a time; in a word, they had lost the gospel, and must continue for a time in their darkness, as the Gentiles had done before them; the latter now have the gospel, the former have no eyes to see it, nor ears to hear it. But what use have the Gentiles made of the gospel since its establishment among them? have they allowed themselves to be governed by its principles? would to heaven I could answer in the affirmative; but the existence of the many different religious sects, all opposed to each other, the tyranny and oppression so generally practised under the garb of religion, and the entire absence of the

doctrines precepts, and commandments of the gospel of Christ would most positively contradict the assertion. The love that was manifested among the Saints in apostolic times is not now to be found in the religious world; and where can we go to find a church with apostles and prophets, and all the attendant blessings that in former ages were enjoyed by the simple followers of the meek and lowly Jesus? It is an old saying and a true one, that a tree is known by its fruit, but if we judge by the fruit the Gentiles have brought forth, the tree must be corrupt indeed; the power of God that used to attend the gospel has entirely disappeared from among them. When our Lord commissioned His apostles to go forth and preach the gospel, He informed them they that believed and were baptised would be saved, and these signs should follow them—"in my name they shall cast out devils, speak with new tongues, lay hands on the sick and they shall recover." Now inasmuch as these signs do not attend upon the religion of the present generation, it is a plain, pointed testimony to every thinking man, who for a moment allows his mind to reflect upon the promises Christ made to them that believed, that the religious world do not believe in the religion taught by the apostles of Christ, but are led away by the cunning craftiness of men, whereby they lie in wait to deceive, we may be assured of this glorious truth, that if we can find a people on the earth that are simple enough to allow themselves to be taught the same principles, and to practise the same precepts that were taught and practised by the Saints in the days of Christ and the apostles of old, we will find a people enjoying the same blessings and privileges enjoyed in former times. Now the fact that the *professed* ministers of the gospel claim no authority by present revelation from heaven, nor yet teach first and then baptise, and afterwards lay their hands on believers that they might receive the gift of the Holy Ghost, together with their total denial of the necessity, and of the intention of the Lord to continue the gifts of the spirit with the church in all ages, until the Saints were made perfect, naturally brings to our minds the saying of Paul in his letter to Timothy. Speaking of the great falling away that would take place, he says, "they will have a form of godliness, denying the power thereof; from such turn away." The foregoing language is fully manifested among the religionists of the present day. "From such turn away." But where shall we turn to, since the gospel has disappeared from among the Gentiles, just as it did from among the Jews in the day that the Saviour and his apostles appeared among them as the restorers of the gospel their forefathers had lost. In those days the gospel was restored to the Jews first, because their nation was the last that had it in their midst; but we remember that the kingdom was taken from among the Jews and given to the Gentiles, and the Gentiles, as the Jews had done before them, rendered themselves unworthy, and consequently lost the glorious gospel light. In mercy to man, God has seen fit to restore the gospel law to the sons of men. For the same reasons that it was first preached to the Jews, in preference to other nations in the days of Jesus, it is necessary that it be first preached among the Gentiles in the last days. The servants of God will receive a commission to go not in the way of the Jews, until they have offered the gospel to the benighted Gentiles.

Speaking of the restoration of the gospel in the last days, John says, "and I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, kindred, tongue, and people." Now the very fact that an angel had to bring the everlasting gospel to preach to every nation, is of itself a plain testimony that the world was entirely destitute of the gospel law in the day that this proclamation was to be made. But hark! the voice of a great prophet is heard on the other side of the Atlantic, saying with a loud voice, "*the angel has come, the gospel is restored.*" Now what evidence did this prophet give the world that he had received the gospel fulness? how do we know that a tree is an apple, pear, cherry, or plum tree but by the fruit it produces? The same test that we would apply to ascertain the character of a tree, we may apply to test the truth of the declaration of this modern prophet. By the fruits the prophet Joseph has brought forth shall we be able to judge whether or not the gospel tree is planted among the Latter-day Saints. Many reformers have risen up at different times, who have endeavoured to reform christendom, for they

themselves seem to have believed that the pure religion of heaven had disappeared from the world; but have any of those reformers ever come boldly forward and declared in the face of the world that they had received authority from heaven by revelation and the ministration of angels? Not one of them! Again, did they teach the inhabitants of the earth, first to believe in Christ as the Redeemer of the world, and then baptize them for the remission of sins? No, they did not! By the authority of the Melchisedec priesthood did they lay on hands for the gift of the Holy Ghost? This they called folly. Again, did they look for the signs to follow them that believed. No, no; these, they cried, "are done away with." Paul knew such characters well, when he said they would have a form of godliness, denying the power thereof. Take the sage advice of the apostles, and from such turn away, and turn to the church of God *now established* on the earth, in which the gospel is taught in its fulness, and where the gifts of the spirit are enjoyed by the faithful in the present generation. The fact that the same gospel is taught now, that was taught by the apostles in primitive times, and the same blessings and privileges enjoyed by the Latter-day Saints as were enjoyed by the Former-day Saints, is demonstrative evidence of the gospel being again restored.

LETTER WRITING.

BY JOSEPH SMITH.

From the Evening and Morning Star, September 1832.

The art of writing is one of the greatest blessings we enjoy. To cultivate it is our duty, and to use it is our privilege. By these means the thoughts of the heart can act without the body, and the mind can speak without the head, while thousands of miles apart, and for ages after the flesh has mouldered back to its mother dust. Beloved reader, have you ever reflected on this simple, this useful, this heavenly blessing? It is one of the best gifts of God to man, and it is the privilege of man to enjoy it. By writing, the word of the Lord has been handed to the inhabitants of the earth, from generation to generation. By writing, the inventions and knowledge of men have been received, age after age, for the benefit of the world. By writing, the transactions of life, like the skies over the ocean, are spread out upon the current of time, for the eyes of the rising multitudes to look upon. And while we are thus summing up some of the blessings and enjoyments which result from this noble art, let us not forget to view a few of the curses and mischiefs which follow an abuse of this high privilege. While we behold what a great matter a little fire kindles, let us not stand mute. Let us not forget to set a better example, when we see the slanderer dip his raven's quill in gall, to blot the fair fame of some innocent person. Let us weep, for so will the heavens do, when the great men of the earth write their glory in the tears of the fatherless and the widow. Let us mourn while this world's vanity is written for deception, in letters of gold. But enough, for the wicked are writing their own death warrant, and the hail of the Lord shall sweep away the refuge of lies. We, as the disciples of the blessed Jesus, are bound by every consideration that makes religion a blessing to the inhabitants of the earth, while we see this exalted privilege abused, to set a more noble example: To do our business in a more sacred way, and, as servants of the Lord, who would be approved in all things, hide no fault of our own, nor cover any imperfections in others; neither offend, lest we bring a reproach upon the great cause of our holy Father.

It is pleasing to God to see men use the blessings which he gave them, and not abuse them. For this reason, if the Saints abide in the faith wherewith they have been called, the earth shall yield her increase, and the blessings of heaven shall attend them, and the Lord will turn to them a pure language, and the glory of God will again be among the righteous on earth. All things are for men, not men for all things. Beloved brethren, before we can teach the world how to do right, we must be able to do so ourselves: therefore, in the love of him who is altogether lovely, whose yoke is easy and whose burden is light, who spake as man never spake, let us offer a

few ideas on this subject, for the consideration of such as mean to love their neighbours as themselves, for the sake of righteousness and eternal life.

1. Never write a letter to a friend or foe, unless you have business which cannot be done as well in some other way; or, unless you have news to communicate that is worth time and money. In this way you will increase confidence and save postage.

2. Never write any thing to a friend or foe, that you are afraid to read to a friend or foe, for letters from a distance, especially one or two thousand miles, are sought for with great anxiety; and, as no one is a judge of men and things, you are liable to misrepresent yourself, your country, your friends and your enemies, and put in the mouth of the honest, as well as the dishonest, a lie, which truth, in her gradual but virtuous way, may not contradict till your head is under the silent clods of the valley.

3. Never write anything but truth, for truth is heavenly, and like the sun, is always bright, and proves itself without logic, without reason, without witnesses, and never fails. Truth is of the Lord and will prevail.

4. Never reprove a friend or foe for faults in a letter, except by revelation; for in the first place, your private intentions, be they ever so good, are liable to become public, because all letters may be broken open, and your opinion only on one side of the question, can be scattered to the four winds; and he to whom you meant good, receives evil, and you are not benefitted. Again, we can hardly find language, written or spoken on earth, at this time, that will convey the true meaning of the heart to the understanding of another; and you are liable to be misunderstood, and to give unpleasant feelings; and you merely, to use a simile, bleed an old sore, by probing it for proud flesh, when it only wanted a little oil from the hand of the good Samaritan, in person to heal it. No matter how pure your intentions may be; no matter how high your standing is, you cannot touch man's heart when absent as when present. Truly, you do not cast your pearls before swine, but you throw your gold before man, and he robs you for your folly. Instead of reproof give good advice; and when face to face, rebuke a wise man and he will love you; or do so to your friend, that, should he become your enemy, he cannot reproach you: thus you may live, not only unspotted, but unsuspected.

5. Never write what you would be ashamed to have printed; or what might offend the chastest ear, or hurt the softest heart. If you write what you are ashamed to have printed, you are partial: if you write what would offend virtue, you have not the spirit of the Lord; and if you write what would wound the weak hearted, you are not feeding the Lord's lambs, and thus you may know that you are not doing to others what you would expect others to do to you. The only rule we would give to regulate writing letters is this: write what you are willing should be published in this world, and in the world to come. And would to God, that not only the disciples of Christ, but the whole world, were willing to follow this rule; then the commandments would be kept and no one would write a word against the Lord his God. No one would write a word against his father or mother. No one would write a word against his neighbour. No one would write a word against the creatures of God. No one would need write a word against anything but sin; and then the world would be worth living in, for there could be none to offend.

THE MORMONS.

(From the Republic.)

We notice in the papers of Philadelphia that J. L. Kane, Esq., delivered a lecture on Tuesday last before the Historical Society of that City, on which occasion he reviewed the history of the Mormon people, from the period of their ejection from Nauvoo, to the time of their settlement in Deseret. Mr. Kane has himself visited the Mormons in their new home, and therefore, in the descriptive portion of his lecture, speaks from personal observation.

Much has been said for and against this people; and the unprejudiced and well-balanced mind is at times at a loss to determine whether they have been traduced or not. Upon the maxim, however, that communities, as well as an individual, are to

be presumed innocent until proven guilty, we have hitherto refrained from condemning the Mormon people, and shall continue to do so, except upon strong proof of their criminality. One circumstance which weighs in their favour is, that the charges made against them, when not proceeding from parties directly interested in decrying them, have generally been anonymous. We, with more confidence, therefore take hold of any responsible and disinterested evidence which we find for or against them; and of such a character we judge Mr. Kane's lecture to be. The *Philadelphia Inquirer* gives the following synopsis of Mr. Kane's discourse.

"The lecturer, in a journey westward, arrived at their capital the day after the dispersion of its inhabitants, and well described the melancholy aspect of the deserted street—the desolate mansion—the untenanted workshop. He journeyed onwards, and came up with bands of frightened fugitives; he mingled among them—observed their admirable discipline in the conduct of their march—their tenderness to the sick—the devoted care with which, by compass, chain, and well-known land-mark, they ascertained and registered for future recognition the burial place of their dead. The description of the hardships this people have endured, as given by the speaker, was well calculated to win a feeling of sympathy—a sentiment he took care to improve by testifying, in the most unqualified manner, as to the faithfulness, affection and devotion of the Mormon women in their relations of daughters, sisters, and wives.

"Mr. Kane's opportunities of observation were, we think, as commented on by him, well calculated to remove in the minds of his hearers the prejudice existing against this people. Their hospitality to California emigrants, and unvarying kindness to all who sought shelter and protection at their hands, were facts of which the prints bore constant proof; and that their enterprise, sagacity, and industry, were elements which composed their character, and were fast elevating them into the condition of a great and thriving race; and that they had already assumed a position which entitled them to admission into the Union. Some of Mr. Kane's descriptions were very felicitous; we regret we are unable to give them in their very words—a circumstance indispensable to a just appreciation of their merits."

In conclusion, the lecturer held this language.

"I have given you in terms, the opinion my four years' experience has enabled me to form of the Mormons, preferring to force you to deduce it for yourselves from the facts. But I will add, that I have not yet heard a single charge against them as a community—against their habitual purity of life, their willing integrity, their toleration of religious differences of opinion, their regard for the laws, their devotion to the constitutional government under which we live—that I do not, from my own observation, or upon the testimony of others, know to be unfounded."

The discourse, throughout, was deeply interesting, and was listened to with the closest attention.

The Latter-day Saints' Millennial Star.

AUGUST 1, 1850.

NOTICE TO THE GENERAL BOOK AGENTS.—The general book agents are requested to send in their orders for books, pamphlets, &c., so that they may reach this office at least fourteen days prior to the date of the issue of the number of the STAR with which they wish them sent. Hereafter the filling up all orders sent in at a later date will be deferred until the next number. It is frequently the case, that orders come in for books, &c., after we have the bills all made out and entered upon the book, and the parcels ready to be sent away, with an *especial request* that they may be sent in the *first parcel*. Of course requests so urgently made must not be denied; the parcels are opened, new bills made out, and additional entries made on the books. This occasions us a great deal of extra trouble, to avoid which in the future we give this notice, hoping that the general agents will hereafter take thought at least fourteen days before hand.

INCREASED DEMAND FOR THE STAR.—Since the issue of the 13th number, several conferences have greatly increased their subscription for the STAR. The Birmingham Conference has ordered *four hundred*—the London Conference *two hundred*, and the Welsh Conferences *three hundred* additional copies, showing, in the aggregate, an increased circulation of NINE HUNDRED copies in these conferences alone within the last month. We struck off several hundred copies, extra, of the 13th and 14th numbers, in anticipation of a considerable increase in the circulation of the STAR; but through the exertions of the presidents of conferences, the book agents, and Saints generally, in bringing it before the public, the demand has already overran the supply, which has rendered it necessary for us to request the book agents of two or three conferences, who had great difficulty in quadrupling their subscription, to return us as many copies as they can well spare—consequently we are yet in a condition to supply additional orders for the 13th and following numbers.

We do not deem it wisdom to print a greater quantity of the present and succeeding numbers of this volume than we did of the 13th number, namely 22,500 copies, unless the demand should be sufficient to justify a reprint of the numbers of the increased issue already in circulation. We wish all the conferences to fully test their ability to keep up or increase their present subscription, so that their general book agents may be prepared by the 1st of December next, to state definitely what number of STARS they will be enabled to dispose of during the year 1851, as we do not by any means wish to begin the 13th volume with a less number than will be sufficient to meet the demand, nor to issue a much greater quantity than will be called for.

REPRINT OF THE STAR.—A reprint of the first twelve numbers of the present volume of the STAR will be made if there be a sufficient demand for them to justify it. We wish all the general and sub-book agents to take measures as soon as they can well do so, to ascertain how many of the back numbers they can dispose of, so that we may have the information at as early a date as possible. They can at the same time receive subscriptions for the first and second volumes of the STAR, which will be reprinted during the next year, if the demand for them be great enough to warrant it. The first and second volumes each consist of 12 numbers, consequently by issuing one number with each issue of the 13th volume, we would be enabled to complete and send both volumes to the subscribers by the end of the year. The price of the back numbers of the present volume will be 2d. wholesale, and 2½d. retail. The price of the second volume will be (if issued) the same. The numbers of the first volume being considerably larger, will be charged at the same rate (in proportion to the size).

A great many of the Saints have a very laudable desire to obtain, as far as possible, a copy of every publication issued by the church since its rise. The MILLENNIAL STAR, since its commencement, contains a concise history of the rise and progress of the Church of God in the British isles, besides a great amount of invaluable information, copied from the American publications of the church. The kingdom of God is destined to increase in majesty and power, until the earth will be filled with the glory thereof. Of what incalculable value will be a history, beginning with its rise—keeping pace with its progress—and finally recording its grandeur and glory as the ruling power of the whole world? How dear to the hearts of our children will be such a history, and when in perusing its pages, they see the names of their fathers made honourable mention of as pillars of this great and glorious kingdom in the days of its weakness, and when its dominion was small upon

the face of the earth, how great will be their joy and what a laudable ambition will it excite in their hearts to persevere in the good cause—that they in their strength may perfect that which we in our weakness have begun—that they, as well as we, may be instruments in the hands of God in fulfilling His purposes in the salvation and redemption of man. Brethren, secure, as far as possible, the various publications of the church, and continue to do so from year to year, and the time will come when they will be considered of more value than rubies.

LETTER, FROM ELDER JOHN TAYLOR,

To the Editor of the Interpreter Anglais et Français.

Boulogne-sur-mer, June 25th, 1850.

My dear Sir,—As I perceive by your paper that you are liberal in your sentiments and that your columns are open to all professions, I have taken the liberty of forwarding to you the following communication for insertion in your excellent journal.

I have lately arrived at Boulogne in company with three other gentlemen, viz., Mr. Curtis E. Bolton, Mr. John Pack, and Mr. William Howell. We are elders of the church of Jesus Christ of Latter-day Saints. We have come to Boulogne for the purpose of preaching or lecturing on the religious principles believed by us as a people, and we are desirous of laying those principles as fully before all classes of the citizens of Boulogne as circumstances will admit of. What those principles are, will of course be more fully developed in the lectures which will be given; but at present I will give a brief synopsis or outline of the leading items of our faith. But before I commence, perhaps it may be proper to answer one or two questions that I have had put to me frequently since my arrival here. Have you any political object in view? No. We are ministers of the Lord Jesus Christ, and have come to teach His word as committed unto us, and desire to infringe on no man's rights; nor to interfere with the government or policy of this nation. We wish to be in subjection to all law, rule, and authority; and to sustain them so far as our humble influence will extend. Are you Protestant or Catholic? neither, in the common acceptation of the term: both, in many particulars.

The church of Jesus Christ of Later-day Saints was first organized in the Town of Manchester, Ontario County, State of New York, U. S. A., 6th, April 1830. Previous to this an holy angel appeared unto a young man about fifteen years of age, a farmer's son, named Joseph Smith, and communicated unto him many things pertaining to the situation of the religious world, the necessity of a correct church organization, and unfolded many events that should transpire in the last days, as spoken of by the Prophets.

As near as possible I will give the words as he related them to me. He said that "in the neighbourhood in which he resided there was a religious revival, (a thing very common in that country) in which several different denominations were united; that many professed to be converted; among the number, two or three of his father's family. When the revival was over, there was a contention as to which of these various societies the persons who were converted should belong. One of his father's family joined one society, and another a different one. His mind was troubled, he saw contention instead of peace, and division instead of union; and when he reflected upon the multifarious creeds and professions there were in existence, he thought it impossible for all to be right, and if God taught one, He did not teach the others, "for God is not the author of confusion." In reading his bible, he was remarkably struck with the passage in James, 1st chapter, 5th verse. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him." Believing in the word of God, he retired into a grove, and called upon the Lord to give him wisdom in relation to this matter. While he was thus engaged, he was surrounded by a brilliant light, and two glorious personages presented themselves before him, who exactly resembled each other in features, and who gave him information upon the subjects which had previously agitated his mind. He was given

to understand that the churches were all of them in error in regard to many things; and he was commanded not to go after them; and he received a promise that the *fulness* of the gospel should at some future time be unfolded unto him: after which the vision withdrew, leaving his mind in a state of calmness and peace.

Some time after, when engaged in fervent prayer, on a sudden, a light like that of day, only purer, and far more glorious and bright burst into the room. The first appearance was as though the house was filled with consuming fire. This sudden vision of a light so effulgent and glorious, occasioned a sensation or shock, which thrilled through his whole system: it was however followed by a calmness and serenity of mind, and an overwhelming rapture of joy; and in a moment a personage stood before him. This being was surrounded by a halo of glory more brilliant than the before mentioned, of which he was then in the midst; and though his countenance was as lightning, yet it was of a pleasing, innocent, and glorious appearance; so that every fear was banished from his heart and nothing but calmness pervaded his soul. The stature of this personage was a little above the common size of men in this age; his garment was perfectly white and had the appearance of being without seam. He declared himself to be an angel of God, sent forth by commandment, to communicate to him that his sins were forgiven, and that his prayers were heard; and also to bring the joyful tidings, that the covenant which God made with ancient Israel, concerning their posterity, was at hand to be fulfilled; that the great preparatory work for the second coming of the Messiah was speedily to commence—that the time was at hand for the gospel, in its *fulness* to be preached in power unto all nations; that a people might be prepared with faith and righteousness, for the Millennial reign of universal peace and joy; and that he was called and chosen to be an instrument in the hands of God, to bring about some of His marvellous purposes in this latter dispensation."

There are many other things relating to this vision too lengthy for a communication of this kind, but which we hope hereafter to be able to lay before the people, such as the gathering of Israel; the restoration of the ten tribes; the personal reign of our Lord and Saviour Jesus Christ upon the earth; the discovery of ancient sacred records; the dealings of the Lord with the North American Indians in former days; the Urim and Thummim; the Melchisedeck Priesthood; the situation of the churches and of the world; the organization of a pure church after the order of that of the apostles, and the restoration of the gospel in all its fulness, richness, power, glory, gifts, and blessings as in former days.

Without entering then into further details, I shall proceed to state the leading doctrines or items revealed unto us, and which we teach.

We believe in the scriptures of sacred truth, and in the doctrines contained therein.

We believe that the church established by Jesus Christ and His apostles was a pure church; and that any departure from that is not right.—Gal. i, 8.

We believe that it is now as necessary to have apostles, prophets, evangelists, pastors, and teachers (inspired men) as it was formerly; and that the church cannot now, any more than it could then, be perfected without them. Ephesians iv, 11—14 1 Corin. xii. 28.

We believe in faith in the Lord Jesus Christ; repentance towards God; baptism for the remission of sins, (viz., adult baptism by immersion) and laying on of hands for the gift of the Holy Ghost.—Acts ii. 38, 39.—Mark xvi, 16—20.—Acts viii, 14—18. We believe also in the resurrection of the dead and eternal judgment, as being among the first principles of the gospel.—Hebrews vi, 2.

We believe that when men receive the gift of the Holy Ghost, it will do the same things for them now, as it did formerly.—Acts ii, 16—18.—Acts xix, 6. They will also have the gifts of tongues, healings, wisdom, utterance, knowledge, faith, and every thing that existed in former days associated with the same gospel.—1 Corin. xii, 8—11.

We believe all that the Lord has revealed, what He now reveals, and are prepared to believe all that He will reveal. We are not circumscribed in our feelings or views; our creed embraces all truth, philosophical, moral, or religious, that will benefit men in time, or eternity. Consequently wherever we find a principle of truth that we do not possess, in any society or with any individual, we gladly embrace it as part and parcel of our creed; we at the same time feel ready to communicate as freely to others. For this purpose we have come from the territory of Deseret, near the Great Salt

Lake, Upper California, United States, a distance of eight thousand miles, over mountains, deserts, plains, and oceans, in the name of Israel's God as His servants to make known to the inhabitants of this nation, the things in which we ourselves rejoice, and to call upon all men in the name of Jesus to repent and be baptized for the remission of sins, and they shall receive the gift of the Holy Ghost.

I have the honour to be, yours respectfully,

JOHN TAYLOR,

LETTER TO PRESIDENT F. D. RICHARDS.

Copenhagen, June 19th, 1850.

Dear Brother Richards,—Just eight months to-day we took leave of our dearly beloved families and brethren in the city of the Saints, and bid adieu to the beautiful valley where all our earthly hopes are centered, to sojourn in foreign climes, and to bear glad tidings of great joy unto people of other tongues. After travelling over eight thousand miles I have, through the blessing of God, safely reached the place of my destination. These eight months I have wandered farther and still farther away, without hearing one word from home and the friends so loving and true; but now that I have halted to enter the field of my labours, I hope soon to be overtaken by some heart-cheering news from that "land of promise."

The steam-ship *Victoria*, which left Hull on Tuesday morning, the 11th inst., at half-past six o'clock, landed us in this renowned city on Friday, the 14th inst., about ten o'clock, a.m. Our baggage, books, and papers passed the customs with little or no examination; and Brother Peter O. Hanson, who met us at the landing, serving as our interpreter, conducted us to a Danish hotel, where, after being shown an upper room, we bowed together and offered up thanksgiving to God, and dedicated ourselves to His service upon this land, and implored His protection and blessings upon our labours. Finding our hotel noisy, and a favourite resort for gaming and such company as would be anything but agreeable to us, we resolved to seek a private boarding-house, or rent a room in a more retired place. We spent most of the afternoon in rambling over the city and its environs making observations, called upon several families to try their spirits and examine rooms, &c., but found no place where the "ark seemed to rest." Here I would remark that Brother Hanson, being denied a father's welcome, and permitted to see his mother only by stealth, had since his arrival made his home in the family of a distant relative, who were very kind to him and welcomed us cordially, but had no room for our accommodation.

That night was a sleepless one to me, though the other brethren rested. I had been very sea sick coming up the Cattegat, and my nerves were in a state of feverish excitement; and the gaming at the billiard tables could be distinctly heard in our sleeping apartments, and carriages to and from the hotel dashing over the pavement immediately under my window till dawn of day. Indeed, the very atmosphere and spirit of the place, during the night, seemed to be that of a rendezvous of evil spirits. Sometimes I walked the room, and then threw myself again upon my bed, and I prayed earnestly that God would direct our footsteps to a peaceful home and an upright family, where His spirit would delight to dwell, and abide upon us and them. Such a one we have found, to which we removed next day, it being the first that we visited next morning. We pay seven dollars per month for a commodious and pleasant upper room, furnished and taken care of, and three dollars per week each for our board in the family, which, for Brother Hanson, Dykes, and myself, who are now together, will be about 46 Danish dollars per month, equal to about 4s. 3d. sterling each. We have our meals with Mr. L. B. Malling our host, and his kind-hearted wife, and a young lady of rank, who is a relative and inmate of the family. They treat us with great courtesy, and receive our instructions with much tenderness, and seem to take great delight in teaching us their language, and in frequenting our room to hear us sing and pray, although they understand nothing only when Brother Hanson uses the Danish.

Sunday morning, we attended the meeting of Mr. Münster, the Baptist reformer,

who has been persecuted much, and several times imprisoned in this place within a few years past. His countenance and bearing bespeak meekness, sincerity, and intelligence. His society are evidently much attached to him. He received us very friendly, and promised us a visit next day. In the afternoon Captain Simpson, (father of the young lady who resides in the family,) who has long been an officer in the service of the government and much respected, paid a visit to the family, dined and spent the evening with us. He has been a teacher of several languages, and is sufficiently fluent in English to carry on a conversation. Believing that the Lord had thrown him in our way for good, we were not backward in monopolizing the topics of the day. We derived from him much information which we desired, and he expressed himself equally gratified as he left us, and desired a further acquaintance with us, and to see us at his house.

Mr. Mönster's visit on Monday was very cheering. He had acquired, while in prison, a sufficient knowledge of the English language to read and understand it, but speaks it very imperfectly. He related to us the history of his preaching and persecution, which we could fully appreciate, as they were so much like the scenes that we have passed through. We saw that the spirit of the Lord had taught him much, and that the outlines of the gospel, and the prophecies that relate to the latter-day work, he was preaching correctly. We in turn told him what the Lord had done for His people in America, and the message we had to deliver unto this people. That we had not come to *undo* what the Lord had done by him, but that he and his friends might receive more abundantly, and obtain power with us to do a much greater work in the land. He received our testimony, and wished us to visit his house and family, which we promised to do another day. He asked the privilege of perusing the Book of Mormon when he is through with the Voice of Warning, which he now has.

Tuesday, Brother Dykes and myself visited the Hon. Walter Forward, United States Minister, to whom I had an introductory letter from Senator Cooper. Mr. Forward was a member of the bar, from Pittsburg, Pa., and formerly a member of President Harrison's Cabinet. Instead of a demagogue, we found him a gentleman of the "old school," frank and generous. He welcomed us cordially, and made a great many enquiries about our people and their religious faith; and being acquainted with our general history, he expressed himself very liberally with regard to our unhallowed persecutions in America. He invited us to continue our intercourse with him, and proposed to serve us in any way that he could.

Wednesday, the 19th inst. To-day Brother John Forsgreen took leave of us with our blessings upon his head, and full of the Holy Ghost, though his eyes were full of tears and his heart ready to burst. He goes by steam-boat to Gefle, high up on the Swedish shore of the Baltic, where he will land about Monday next, and in that vicinity he hopes to find his father, from whom he has been absent near twenty years. May the Lord give him his father's house and much fruit in that land. This afternoon Elders Dykes and Hanson visited Mr. Mönster, and imparted to him much more instruction, with which he seemed much elated, and said that he wished to investigate the work thoroughly, and store his mind with the evidences of its truth, that he might be able to lead his flock with him. Meantime we have visited some others, and endeavoured to sow seed as far as we could through Brother Hanson.

The new constitution or fundamental law of Denmark, which was proclaimed June 5th, 1849, contemplates full toleration in religious matters; but the minutiae of the rights and privileges of dissenting societies remain yet to be defined by legislative enactment. The legislature is now in session. The internal broils of Denmark are as far from being settled as ever. Sleswick and Holstein remain obstinate, and the Danish forces are again being concentrated upon their border for the further prosecution of the war. Brother Hanson is now translating the constitution into English for my benefit, and I may hereafter have something further to say to you upon it.

Please present my kind regards to Brother Kelsey and all at the STAR office, reserving a liberal share for yourself.

Truly and faithfully yours in Christ,
E. SNOW.

Address, care of L. B. Malling, Norgesgade, Bredgade, No. 196.

P.S.—There are no postal treaties existing between the governments of the United

States and Denmark, and all my papers or communications from America will have to be sent through England. Please send me Elders Taylor's and L. Snow's addresses as soon as they are located. Any letters from home, or other communications which you wish to forward in haste, may be sent daily, *via* Belgium and the continent. Postage will be but a little more than by the steamers which come direct to Copenhagen. They will not run more than about twice a month. Papers or documents may also be sent by private ship much cheaper, but longer coming. E. S.

APPOINTMENTS.

Elder W. C. Dunbar, President of the Channel Islands Conference, is appointed to the presidency of the Southampton Conference, vacated by Elder Stenhouse, who has gone on a mission to Italy.

Elder James M'Naughton, President of Hull Conference, will succeed Elder Dunbar in the presidency of the Channel Islands Conference.

Elder Hugh Findley of Dundee, in Scotland, is appointed to preside over the Hull Conference, in the room of Elder M'Naughton.

F. D. RICHARDS.

ITEMS OF NEWS.

MR. HEYWOOD'S VISIT TO PRESIDENT TAYLOR.—On the return of Mr. Heywood from Washington City to this place, he told us that he had resolved not to come all the way from Deseret to Washington, and return again without having an interview with President Taylor, the distinguished chieftain who led the American forces to victory and conquest in the sunny climes of Mexico. After no little exertions, and by dint of perseverance, he succeeded in obtaining the desired opportunity. The President was in a very good humour, and received him with much civility, and after some little conversation, said "Can you raise potatoes in the Valley?" Mr. H. replied in the affirmative. When the interview ended, M. Heywood arose, gave the President his hand and said, "by the providence of God, President Taylor, you have been elevated to this dignified and responsible station! now, I want you to be a father to our people." The President dropped his head for a moment, and then observed; "I will do you all the good I can, and as little harm as possible." This is a good sentiment, and an index to a good and generous heart; and if the sentiment is faithfully observed (of which we entertain no doubt,) it will most unquestionably, be satisfactory to our people. We have only sketched a few words of the interview to show the last sayings of the President on parting with Mr. Heywood.—*Frontier Guardian, May 29th, 1850.*

ARRIVALS.—Elders ORSON PRATT, WILFORD WOODRUFF and his company, and Elder N. H. FELT and company arrived here a few days since, all well; and many of them are bound for the Salt Lake Country, and many will settle in Pottawatomie County. The California emigration has been greater through this place than through any other place on this frontier, according to the best information that we can obtain. At any rate, we shall be able in our next, to give a pretty accurate statement of the number of teams and men that have crossed at this point. We now believe the number of teams that have passed here for the mines will exceed five thousand. Our own emigration is very large from all parts. There have twelve first class steamers arrived here from St. Louis this Spring, laden to the guards. We shall be glad when the rush is over, and our streets once more comparatively clear, and our citizens themselves again. Throng and excitement have given us a peculiar longing for a little tranquillity and seclusion.—*Ibid.*

THE SEASON.—During the months of March, April, and the fore part of May, it was exceedingly dry, cold, and windy. The prospects of the farmer began to be gloomy in the extreme. The whole surface of the earth was as a moving cloud of